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## MISSIONARY CORRESPONDENCE.

FROM OUR MISSION ROOMS.

**MISSIONARY FESTIVAL.**—Some generous and liberal ladies in Philadelphia became very much interested in the building of a church, for the accommodation of our German mission in the city. Although the mission has prospered, yet it has not prospered as much as it ought to have done, for the want of a suitable church building. The St. John's Methodist Episcopal Church was for sale, as the English congregation which had occupied it many years was about to build a much larger and a very beautiful church for themselves. It was finally determined to purchase and refit the St. John's Church for the German mission. It has been done, and it is a very neat and commodious church for our German congregation. After exhausting the funds raised by subscription, there remained about \$2,750 debt upon the church, and the ladies, alluded to above, have undertaken to reduce this debt much, and even have hopes of extinguishing it. Their plan, in part, was, last year to have a missionary festival in Sampson street Hall, which has all the appendages of a fine audience hall, dining-room, dressing-rooms, refectory, &c. This festival was during the session of the Philadelphia Annual Conference, and afforded a reunion, not only of the principal members of the various churches in the city, but of the ministers of the Conference and people of the city. A very elegant repast was prepared, of which, perhaps, seven hundred partook. In the large hall, during the evening, there were several addresses, and some excellent music, and much animated and pleasant conversation. It was a delightful evening, spent in Christian friendship. The supplies and decorations for the table were contributed by many ladies, and the proceeds of the evening amounted to \$500.

The festival gave such general satisfaction that the ladies determined to have another. We were at this one also last evening, in the same elegant and commodious hall. The price of a ticket this year was one dollar, double what it was last year. The number of persons present was about the same; but we observed a larger number of members of other churches present. There were Presbyterians, Episcopalians, and Baptists, and much good feeling and Christian fellowship prevailed. The table (the supplies and decorations of which were gratuitously furnished by many ladies) were tasteful and elegant, and about seven hundred persons partook of the feast. We observed one large pound-cake, on whose richly incrustated face was the name Wesley, in rose colored letters. It was the gift of a lady of the Protestant Episcopal Church. During the time of feasting, there was alternately conversation and music in the halls.

At nine o'clock all the guests assembled in the great hall, and after singing and prayer by Rev. J. J. Thompson, Bishop James, Dr. Durbin, and Dr. Kennaday addressed the assembly, chiefly on the German missions in America, and also in Europe. A little after ten o'clock all quietly dispersed, highly gratified with the friendly and Christian interviews and entertainments of the evening.

**MISSIONARY INFORMATION.**—We rejoice to see a desire spreading through the church for missionary intelligence to be used at the monthly missionary prayer-meeting or lecture. As it respects our own missions, our missionary Advocate, together with the Christian Advocate and Journal, will supply what is wanted. But larger views are entertained by some of our brethren, and they ask us from what convenient sources they can obtain information of the movements of other evangelical missionary bodies. We may make the general remark, that most authentic, current information is contained in the Annual Reports of the several Missionary Boards. Of the Presbyterian missions, Dr. Green's work will give a pretty full account, up to 1848. Of the Baptist missions, Gamwell's History, and Mrs. Judson's Memoirs by Prof. Knowles, are satisfactory. Of American Methodist Missions, Dr. Bangs' History and the Rev. W. P. Strickland's History. As general manuals in reference to all missions, the late neat volume by Rev. C. Adams, published by C. H. Pierce, Boston, may be referred to; and the large work, in two quarto volumes, compiled by the Rev. Thos. Smith, of London, and edited and brought down to the present time, by the Rev. John Choules, of New York; published in Boston; sixth edition; with numerous engravings. With reference to China, we refer to Williams' Middle Kingdom, (an abridgement of which is published at our Book Room, N. Y.), Medhurst's work, and the Rev. Walter Lowrie's Memoirs. For information with respect to the British Wesleyan missions, we refer to their Reports, and to the Wesleyan Methodist Magazine, and Hoole's Year Book of Missions. Finally, we may say, several small missionary manuals are published at our Book Room, N. Y. See Catalogue, p. 94, ch. 10.

While we would not dictate, we would most respectfully suggest to all our papers to give speedy circulation to the missionary matter, without curtailment, which we are at the pains of furnishing them from this office, so as to enable them all to publish it simultaneously, or nearly so. It is not copied from one paper by another, but is furnished directly to each paper from the office of the Corresponding Secretary. A paragraph may occasionally appear of a local nature, and may be omitted without detriment; but the condensed information sent weekly is of great value to the missionary cause, and should be spread before the church.

**ENCOURAGING.**—Another church in the city of New York has made the annual missionary collection, and has added nobly her part by a collection and subscription of \$450. Green street has the blessedness of not only giving liberally of her means for foreign missions and the missionary cause in general, but to excel in the devotion of her women and youth to those domestic enterprises known as city missions, the care of the poor, and Sabbath school and church extension.

**GERMAN MISSIONS IN CITIES.**—The actual state of our German missions at any given time in our large cities is not a just measure of their value; it is not a fair measure of their value or their fruits. They may show but few members comparatively, and not a large audience even on Sunday; and yet during the year hundreds, and even thousands, may have heard the word of God at the mouth of the missionary, and many may have been converted, and passed on to the interior towns and settlements. There is scarcely a German mission in the interior of the country, on any one of our nine German districts, in which members may not be found who received the divine word first in New York, or Philadelphia, or Baltimore, or Cincinnati, shortly after their landing from the ship that brought them from Europe. Thus our German missions in

our seaport cities are nurseries to some extent for our missions in the interior. No one who understands the heart of a stranger in a strange and foreign land, is ignorant of the powerful influence, attention and kindness shown to him upon his landing, exerts over him. This is the hour when his heart is like softened wax, ready to take the impression. This, then, is the hour when we would have our missionaries, and co-porteurs, who ought to be provided, to assist them, take these stranger emigrants by the hand, and not only give them counsel and advice to guard them against the land-sharks which wait to seize on them, and plunder them, but also to lead them to the house of God, that they may hear the pure, simple Gospel of Christ, which is the power of God unto salvation.

The following communication from Rev. C. Jost, of our Second street German mission, New York, led us to these reflections:—

"The Lord has not forgotten us. Some, as their profession and walk indicated, were translated from darkness into the glorious liberty of the children of God, and others are earnestly seeking to obtain the pearl of great price. There are also some who profess to have obtained the blessing of sanctification, and earnestly endeavor to live a holy life. The mission is, as far as I can see, in a good and healthy state. We are thankful for the past, and pray that the Lord will still remember us in mercy. We have our monthly missionary prayer meetings, at each of which a collection is taken for the Parent Society; and we are also trying to sink our church debt, which still hangs somewhat heavily upon us. I find that there is a great work to do for the Germans in this city. Many thousands poor, both in body and soul, live here without God and without hope. Convinced as I am of their unhappy spiritual condition, and that something more ought to be done for them than I possibly can do, I engaged one of our members as a co-porteur, and supplied him with our own publications and tracts, to go with them from house to house, and speak to every German he meets on the subject of religion, and to invite them to come and hear evangelical preaching. The co-porteur is a pious man, diligent, and promises usefulness. He is a married man. This is my own private undertaking. I commenced it from a deep consciousness that it is absolutely necessary, trusting in the Lord and his good people for his salary, of which I have begged about seventy dollars from the members of my charge, and I hope that the friends of the great and glorious cause will help me to sustain the co-porteur. Every little will be thankfully received, either addressed to myself, or to Rev. Messrs. Lane & Scott, 200 Mulberry street, New York, for the German co-porteur in that city."

**AFRICA.**—Among the letters lately received from Africa, we have one from Bro. Herring, from which we make the following extracts:—

**Advancing.**—We are still gaining ground a little, notwithstanding the hindrances. There is one, every once in a while, joining the church, like a brand plucked out of the fire. We have not lost yet, by having them leave our pasture for a better one, though we have been obliged to expel two within the past six months.

**Sunday Schools.**—Our Sunday Schools are going on very well indeed; they are increasing in interest, growing larger, and becoming more important. They are three in number; one at Greenville of about 60 pupils; one at Louisiana settlement of 30 pupils; one at Leedsville of 25 pupils. We have given about our average number in attendance.

**Day Schools.**—The day schools, two in number, are doing pretty well. The one taught at Greenville by Bro. McGowan is doing well; there are about 40 pupils. The day school at Louisiana is doing well; it is taught by our good brother Thompson, my colleague; that school has also about 40 scholars.

"The great need of schools in this place can hardly be expressed; the great number of children who are growing up here in the midst of heathenism, and the great propensity they have towards it, and the mighty struggle which the enemy makes to keep back the light, calls loudly upon mercy and Christianity; but I see the church is awake, and I need say no more, as her God is in the midst of her."

## IRELAND—METHODISM.

The fishing village of Crookhaven, in the southwest of Ireland, is situated on a peninsula, which encloses in curvilinear form the waters of a deep and secure bay. The elevated land in the vicinity of the village, commands an extensive prospect of the adjacent coast, diversified with numerous inlets and promontories, while seaward, the monastic retreat of Innishkeen, the lofty and precipitous shores of Cape Clear island, endeared to Atlantic navigators by a well known revolving light, and the "hoary head" of the Fastnet rock "seen for many a league," are distinctly visible.

The bay affords a pleasant anchorage, and was long the resort in the latter part of the eighteenth century and subsequent, when naval warfare arrested the progress of commerce, and the merchant sail was the signal of ferocious pursuit. At that period the village was in a flourishing state; but from the prevailing ignorance, intercourse with depraved sea-faring men, the lawless and violent pursuits of smuggling, the remoteness of the neighborhood and the impracticable nature of the adjoining country, morals were in a neglected state, and the manners of the people were proverbially sensual, deceitful and profane.

The divine impulse destined to revolutionize the moral world, beginning at Oxford, was penetrating with light and power at the time above referred to the most distant points of the united kingdom of Great Britain and Ireland. The Shetlands at the extreme north, the channel islands at the south, the mining districts of Northumberland and Cornwall, and the wild western tracts of Munster and Connaught, were visited by the Gospel of the grace of God; and though "the darkness comprehended it not," many enlightened minds perceived the name of the Lord; the Lord God, merciful and gracious, keeping mercy for thousands, forgiving iniquity, transgression and sin.

In the year 1806, the Rev. John Hadden, a judicious and zealous evangelist, crossed the bay on his first visit to Crookhaven. Attracted by the novelty of the event, a large company assembled to hear the words of life in the house of Mr. Croston, with whom he stayed. Very different were the impressions made on the rude minds of his hearers. Surprise, hatred, levity, conviction of the truth, desire of further instruction expressed by tears and affectionate invitations to repeat his visit, showed his message was not in vain. Unlike the oil upon the slanting marble, truth sure as the lightning's stroke was opening the pathway of the Lord. He com-

plied with their solicitations, and engaged to come at the close of four weeks.

Mr. T.—It was then resident magistrate. He heard with indignation of Mr. Hadden's appearance, and resolved to check in a summary manner what he considered his intrusive and impertinent proceedings. On the following morning he called and demanded as magistrate in a tone and manner far from conciliatory, why Mr. Hadden came to Crookhaven? The evangelist replied with respectful firmness, "I preach the Gospel of Christ to sinful men; many of the inhabitants of this village are guilty of open and scandalous sins, and I have come here as to other places, to tell them words whereby they may be saved." "You have no authority," said the enraged magistrate, "to preach the Gospel of Christ, and should you return I will consider it my duty to arrest you." "I am licensed to preach through this kingdom, and intend to return here in a few weeks," was the calm reply.

Mr. Hadden, with whom about two years previous to his decease, the writer of these lines had much personal intercourse, was a native of the north of Ireland. His spirit was bold and uncompromising, but happily controlled by a quick-sighted prudence. Forming a proper estimate of the anger of a weak man, he stepped from the boat on the appointed day, and was a welcome inmate at Mr. Croston's. He had not sat long in conversation with the family, when Mr. T.—It entered, took hold of the collar of his coat, employing the usual phrase on such occasions, "You are my prisoner." Mr. Hadden rose, took a note of the time from his watch, and with a significant look at the man who showed himself an inconsiderate bravo, said, "I am now ready to go with you, sir." Aware of the illegality of the arrest, and from the studied passiveness and intelligent bearing of the prisoner means were found to induce the sentinel to leave, and an increased and attentive congregation were instructed to repent and be converted.

While without the "viler sort" beat a drum, played flutes, sounded horns, with intermingled shouts and yells, hearing proved a door of faith, and scenes of prayer, of weeping and of mercy followed. "The Lord," said the venerable narrator, "many years afterwards, poured out his Spirit upon us, and a large class was formed of all who professed concern for eternal life." Mr. and Mrs. Croston became devoted Christians, and through a lengthened life witnessed a good confession; in the weekly seasons of prayer and spiritual converse their neighbors were edified with them in truth and love; many a weary minister of the word was refreshed in their sheltering home, their pious daughter filled a conspicuous place in the church, and when it was my privilege to visit there, Mrs. Croston had but lately departed to the place of rest, and the surviving fruit of these early labors was about to drop into the arms of God. I looked upon them with interest; took knowledge of the savor of their piety, and remembered the words of Christ, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

Many of the spiritual children of the Irish evangelist itinerancy have been incorporated with American churches. From Philip Embury, who delivered to five persons, in the city of New York, the first sermon under the Methodist name on the continent of America, and Robert Strawbridge, who, nearly at the same date became the pioneer of the Virginian churches, to Rev. Charles Elliott, D. D., Ohio, of literary celebrity, formerly of the province of Ulster, thousands have aided the companies of Zion in this land of civil and religious freedom, who are written on high, and not a few have borne a standard in her "sacramental host."

JOHN H. BOLD.

Leeds, Nov. 25.

## CALVIN ON LAW AND CONSCIENCE.

In the obedience which we have shown to be due to the authority of governors, it is always necessary to make one exception, and that is entitled to our first attention,—that it do not seduce us from our obedience to Him, to whose will the desires of all kings ought to be subject, to whose decrees all their commands ought to yield, to whose majesty all their sceptres ought to submit. And, indeed, how preposterous it would be for us, with a view to satisfy men, to incur the displeasure of him on whose account we yield obedience to men! The Lord, therefore, is the King of kings; who, when he hath opened his sacred mouth, is to be heard alone, above all, for all, and before all; in the next place, we are subject to those men who preside over us; but no otherwise than in him. If they command any thing against him, it ought not to have the least attention; nor, in this case, ought we to pay any regard to all that dignity attached to magistrates; to which no injury is done when it is subjected to the unrivalled and supreme power of God. On this principle Daniel denied that he had committed any crime against the king in obeying his impious decree (Dan. 6: 22); because the king had exceeded the limits of his office, and had not only done an injury to men, but, by raising his arm against God, had degraded his own authority. On the other hand, the Israelites are condemned for having been too submissive to the impious edict of their king. For when Jeroboam had made his golden calves, in compliance with his will, they deserted the temple of God, and revolted to new superstitions. Their posterity conformed to the decrees of their idolatrous kings with the same facility. The prophet severely condemns them for having willingly walked after the commandment (Hosea 11: 1).

So far is any praise from being due to the pretext of humility, with which courtly flatterers excuse themselves and deceive the unwary, when they deny that it is lawful for the family to refuse compliance with any command of their kings: as if God had resigned his right to mortal men, when he made them rulers of mankind; or as if earthly power were diminished by being subordinated to its Author, before whom even the principalities of heaven tremble with awe. I know what great and present danger awaits this constancy, for kings cannot bear to be disregarded without the greatest indignation; and "the wrath of a king," says

Solomon, "is as messengers of death." But since this edict has been proclaimed by that celestial herald, Peter, "We ought to obey God rather than men;"—let us console ourselves with this thought, that we truly perform the obedience which God requires of us, when we suffer anything rather than deviate from piety. And that our hearts may not fail us, Paul stimulates us with another consideration,—that Christ has redeemed us at the immense price which our redemption cost him, that we may not be submissive to the corrupt desires of men, much less be slaves to their impiety."—Institutes of Religion, B. iv., chap. 20, sec. 32.)

## THE PENITENT THIEF.

Saurin, replying to those who delay conversion by a reference to the thief on the cross, says:—

"Who was this thief? What was his crime? What induced him to commit it? What was the first instance of his depravity? What was that of his repentance? What means did grace employ for his conversion? So many questions, so many doubts, are so many sufficient reasons for inferring nothing from his conversion. Perhaps he had been engaged in this awful course but a short time. Perhaps seduced by an unhappy facility, he was less guilty of theft than of softness and complacency. Perhaps only the accomplice of Barabbas in sedition, he had less design of disturbing society, than of checking the tyrannical and exorbitant power of the Romans. Perhaps surprised by weakness, or tempted by necessity, he had received sentence for his first offence. Perhaps having languished a long time in prison, he had repented of his sin. We do not affirm these things; they are merely conjectures; but all you object are similar conjectures, which may be refuted with the same ease. And though the whole of these probabilities were refuted, how many criminal circumstances occur in your life which were not in his? We said that he received not the education which you have, nor the torrent of grace which you are flooded with; he was acquainted with a thousand influences which act upon you;—the moment he saw Jesus, he loved him, and he believed on him! How was that? With what faith? At what time? In a manner the most heroic in the world; a faith like his was never found in Israel. At the time when Jesus was fixed on the cross; when he was pierced with the nails; when he was delivered to an infuriated populace; when they spit upon him; when he was mocked by the Greek, rejected by the Jew; betrayed by Judas; denied by Peter; forsaken by his disciples;—when Jesus made his exit from the world, and took upon himself the form of a servant—the thief seemed to have taken all the faith to himself, and to constitute the whole church."

## THE PATTERN.

To imitate is natural to all. Every man's observation, in repeated instances, proves this statement true. It is true, not only in man, in all states of society, under all forms of government, and at all periods of life, but the beasts of the field and the fowls of the air are subject to the same law in animal nature. The child naturally does what it sees its parents do, and is strongly inclined to justify itself in so doing, etc. Hence the importance of a perfect pattern, a correct model, an authoritative exemplar, to be set before the world for universal imitation. Our rulers, statesmen, teachers, divines and parents are not such, notwithstanding they may possess many estimable qualities, and conform their lives to moral principles and virtuous habits to the greatest possible extent. The original model is generally more perfect than the imitation. If, then, that model be defective, the intended or unconscious imitation will, of necessity, be more so, in most cases. Now, if this defective imitation of an imperfect model becomes an original model for others, and if, as a general law, the imitation falls below the pattern given or the copy set, in point of excellence or perfection, how rapidly would the morals of society decline, until vice in its most hideous forms should have absolute sway over all classes in community. Hence the importance, in part, of calling the attention of every mind to first principles, to standard authority, to a perfect rule, and to a correct pattern. Now, as of old, "evil communications corrupt good manners"—bad examples demoralize society—"one sinner destroyeth much good."

In the Sacred Writings, we are furnished with a perfect model, every way worthy of universal study and imitation. I need not say, that I allude to Jesus of Nazareth, the Son of God. Viewing him as such, St. Paul exhorted all those Christians who boasted themselves that they were "of Paul," to follow him only as he followed Christ. The reason of this is most obvious. The great apostle regarded Christ as a perfect, original model, which he nobly attempted to imitate; and such was his high appreciation of it, and his humble view of his copying therefrom, that he greatly desired all to "look unto Jesus," to tread in his footsteps, and to copy his habits of life. If Christians would do so now, instead of comparing themselves with others, and thereby justifying their self-indulgence, omissions of duty, useless expenditures, and habits of the ungodly world, Zion would soon become a terror to evil doers. And why do we not do so? Is it because we love a life more than a holy one? Is it because we dread to be more Christlike than the mass of nominal professors? Can we enter the kingdom of heaven if our righteousness does not exceed theirs? Have we the spirit of Christ in us while pursuing such a course; and are we really Christ's, if we are destitute of his spirit?

In turning our attention to Christ as a Pattern for all his people, and attempting to imitate him in all things, we shall err, stumble and fall less frequently, and consequently do less injury to the cause of God. He was "without sin;" "he knew no sin;" no guile was found in his mouth; no oath profane ever sat upon his tongue; he never walked in the counsels of the ungodly; he never sat in the seats of the scornful; he never returned railing for railing or cursing for cursing; when the wicked, even his enemies, reviled him, as was often the case, though they had no cause or provocation for so doing, he reviled not again; when he was tempted, he conferred not with flesh and blood; he reasoned not with the seducer to evil, but repelled every attempt made upon him by an appeal to "the Word of God, which is quick and powerful" in execution. In his private, social, and public life, no blemish was ever discovered by friends or foes. Nothing is wanting in him to constitute a "perfect man;" and such a man is far the "noblest work of God."

His work was, to do his Father's will; and to

that work he applied all his faculties; in it he spent all his time, and for its consummation he exhausted all his resources. Did opposing circumstances intercept, he exclaimed, "I must work for the night cometh, in which no man can work." His diligence, laboriousness, and zeal in the prosecution of his task—his self-denial and self-sacrifice—his purity of spirit—his elevated mental character—his heavenly dispositions and aspirations—his deep emotions, both of joy and sorrow—his kindly feelings for all, and his tender sympathies for the afflicted—his steady purpose and his lofty aim—his discerning eye, full heart, open hand, swift foot, and impartial favors—with numerous other traits of character no less conspicuous and important, all of which we see in him at all times and under all circumstances, cannot fail to arrest the attention, captivate the affections, and supply the pious mind with a pattern every way worthy of angelic imitation.

Let Christians, all Christians, then, set about their one work as Jesus did. Let them deny themselves of all useless indulgences, expensive gratifications, and demoralizing associations. Let them take up their cross and bear it with uniformity; let them "follow after charity," and earnestly desire the most useful "spiritual gifts;" let them employ all their time, faculties, and means in doing good to all men, especially to the "household of faith;" let them be "dead to the world," but all "alive to God," every day; let them be "pure in heart," and keep their minds on those things that are "true," "honest," "just," "pure," "lovely," and of "good report;" let them have their conversation as becometh the gospel of Christ, and feel a deep interest for the perishing souls around them; let them have an eye ever single to the glory of God, hearts to feel for others' woes, hands to sow the seeds of life beside all waters—and the "times M refreshing" would soon come "from the presence of the Lord." The days of Zion's mourning would be ended; the dark night of her captivity would close; the dawn of a brighter day would be hailed with rejoicings, and all the world would soon be filled with the knowledge, and covered with the glory of God. O that Christians would look to Jesus, imitate his spirit, embrace his principles, and imitate his example. Till they do so, they have but little power with God or man. Their testimony is a dead letter. Their prayers are not answered upon themselves and others, as in days of old. We must do the right work, do it in the right spirit, and with our might, as long as the day lasts, or we do not follow St. Paul or John Wesley as they followed Christ.

East Maine, Nov. 19. S. A. F.: E.

## A DIALOGUE.

[Scene, a Universalist in his parlor, reading "An Appeal to the Universalists of Maine." Enter, Universalist Minister.]

Universalist. Good evening, Brother —, I am happy to see you. I hope you will be able to explain some passages to me, which I find in this Tract.

Minister. I shall be happy to do so. U. (Reads.) "In viewing the moral vineyard of the Saviour, we can but perceive that the love of many has waxed cold." Now here is an allusion to the discourse of our Saviour, who says in connection, "But he that shall endure to the end, the same shall be saved."

U. Yes, our Saviour tells his hearers, that those who continue faithful shall not die in the siege of Jerusalem.

U. Very plain, brother, but as we have no siege of Jerusalem to fear, can this have anything to do with us?

U. Certainly not. U. So I thought; hence I could not see the propriety of the writer's using it, unless he intended to hit us who were once Methodists or Baptists. I know that I have not so much interest in religion as I once had, but the remark cannot apply to me; for, to tell the truth, I lost all my interest before I embraced Universalism.

U. That may be true, but I hope you do not admit this in public.

U. Of course not. But here is another:—"Win and wear it, is inscribed on the crown of glory that fadeeth not away." Now I supposed that the terms, "crown of glory," "crown of righteousness," and "crown of life," were expressive of the happiness of heaven. But does not the writer plainly intimate that we have something to do to obtain this?

U. My dear brother, you mistake the intention of the writer. True, it does appear to convey that idea; but you know it is necessary that we preach and write as much like Christians as we can, for effect.

U. Brightening up. Ah! then the writer does not mean that we have ought to do to gain a "crown of glory;" but this is merely a trap to catch the silly ones?

U. That is all.

U. Admirable! I think I shall understand our preachers and writers better in time to come.

U. Have you any other passages which you wish explained?

U. Yes. (Reads.) "With you (I fear it may be said, as was said by an eminent divine of others), much of the Bible is entirely useless." Now, as the Old Testament was all abrogated by Christ, and the New all fulfilled at the destruction of Jerusalem, I cannot see the sense in the fears of the writer at all.

U. There your difficulty arises from a misapprehension of the writer's object again.

U. I ask yardon. I think I'll understand him. But here follows another. "You confine your attention to a few leading points, and even those you regard, not as they are delivered in the undefined grandeur of the Sacred Writers, but as they are reduced and modeled to stand conveniently in a human creed." In the first place, the writer accuses us of confining ourselves to a few leading points of doctrine. Now, since I believed that all were going to heaven, I have been quite contented, without troubling myself about minor questions.

U. (Petitly.) Effect, effect, brother.—Strange you cannot understand the writer! We must have a semblance of religion, or our teachings will be repulsive. No doubt some, who understand little of our doctrines, on reading this Tract, will say, "Well, I think the Universalists are as good as Christians as other denominations, for certainly this writer talks like a Christian."

U. But does not the writer virtually acknowledge that we have to "reduce" and "model" the doctrines of the Bible before they can stand conveniently in our creed? Certainly we acknowledge no other creed.

U. It certainly appears so! Strange that our writers are always making such unpardonable blunders!

U. I have but one more extract. "If you are not blessed with hearing the word publicly dispensed, raise an altar around your own hearth-stone, prepare an offering." &c. Does the writer mean to enforce the duty of family prayer here?

U. Certainly not universally. He says "If you have not the privilege," &c., which is as much as to say, if you have, there is no need of it. And further, it is plain that such need do it only on the Sabbath; for in enumerating the effects of such a course, he says, "and on the morrow, (i. e. Monday,) you can go forth into the world." &c.

U. And I suppose that Universalist ministers who preach the word every Sabbath, have no need to do it at all.

U. (Taking his hat.) Certainly not. (Going out.) Good night, brother.

U. Good night. (To himself.) How consistent! How plain everything looks when one understands it!

Down East, Nov. 28. W. D. L.

For the Herald and Journal.

## OLD MR. THEYSAY.

Who has not heard of the world-renowned Mr. Theysay? I presume his name is familiar with all men everywhere. The high and low, rich and poor, bond and free, black and white, honored and despised, learned and illiterate, civilized and barbarian, catholic and protestant, muslimman and christian, all nations, kindreds, tribes and tongues, have heard of Mr. Theysay. His name is an almost household word, familiar alike to the lisping infant and the man of fourscore. But who has ever given the world a history of this eminent personage? Numerous as biographers are—numerous as they have been in times past, no one has ever yet, written and published, the life of Mr. Theysay. Pardon me if I undertake the task of writing a brief history of him.

**His Parentage.**—His father's name was Slander, his mother's, Tatler; of his genealogy nothing more is known. He was born in the town of evil-report, in the kingdom of sin. In what age of the world he was born tradition does not inform us, and as this is not a matter of much importance, we let it pass now, to give our opinion when we speak of

**His Age.**—We have said, it is not known, in what precise age of the world Mr. Theysay was born. It is my opinion that he was born soon after Adam and Eve were expelled from the garden of Eden, though I do not deem it necessary to give the reasons on which this opinion is based. If I am correct in this opinion, he must at this time be very far advanced in life, and we should naturally expect to witness in him all the evidences of feeble old age, grey hairs, sunken eyes, and palsied limbs. But he is really as strong and active, as fresh and fair, as hale and hearty as he ever was. Remarkable old creature!!

**His Education.**—Mr. Theysay's education is very limited, as he never was admitted into any of the institutions of learning. What knowledge he has, he obtained principally from hearsay. Hence he does not seem to have a correct knowledge of anything. His deficient education has ever been a serious embarrassment to him, for he never dares to make a positive assertion, but guesses it is so, hopes it is so, and so on.

**His Personal Appearance.**—I have spoken of him as being as strong, and active, &c., as he ever was. But who has ever seen Mr. Theysay? Have you? Has any one? Has the oldest man living? If any one has, I have not! If any one has, I know not the man! In my opinion he is as intangible as Professor Bush's resurrection body, which we can neither see, handle, analyze or describe. "But we know he exists, because" every body is talking about him. And I have come to the paradoxical conclusion that he exists, and does not exist, is everywhere and nowhere, is responsible and irresponsible—a sort of "will-o'-the-wisp, jack-with-the-lantern" kind of a being, whose personal appearance can never be described.

**His Character.**—He is distinguished for wickedness only.

1. He is a slanderer. 2. A deceiver. 3. A liar. 4. A peace-breaker. 5. Every thing that is bad, without possessing one redeeming quality.

Reader! is Mr. Theysay in your family? Drive him hence! Harbor him not a moment! Listen not to his vile slanders! He will involve you in trouble, while he will escape.

Christian brother! Has he visited your little religious community? Beware of him! He will cause "divisions to spring up among you." Already he has caused you to treat brother E., with cold indifference! Let him influence you, and your once prosperous society will be destroyed.

I would say to all men, beware of Mr. Theysay. He is altogether irresponsible, and should be an outlaw. He should be compelled to adopt the language of Cain; "And it shall come to pass, that every one that findeth me shall slay me."

East Maine, Nov., 1850.

## MOORE, THE POET.

A Scotch paper says this fine genius—and it is a sad fact that intemperance is the cause—is but the wreck of the brilliant, accomplished and witty being he formerly was. He was lately present when a gentleman was requested to sing. The gentleman sat down at the piano, and in token of admiration, sung one of the Irish minstrel's own choicest strains. When he had finished, the poet exclaimed, "How beautiful! I have surely heard that before." There is no one but must be deeply affected, when they thus strikingly find, that

"The harp that once through Tara's halls  
The soul of music shed,  
Now hangs as mute on Tara's walls  
As if the soul were fled."

## ENGLAND'S GREAT DEBT.

This treasure commenced in the reign of William III. The war which began in 1689 being very expensive, and the grants of Parliament not supplying money so fast as it was wanted, the expedient of mortgaging part of the public revenue was adopted. At first the produce of particular taxes was assigned for repayment of principal and interest of the money borrowed; large sums were also raised on life annuities and annuities for terms of years; and the funds established for payment being generally inadequate to the charge upon them, occasioned great deficiencies, which, at the conclusion of the war, amounted to £5,160,459, and were charged on the continuation of various duties, which had been granted for short terms.











